1921

Trinity College Bulletin, 1921 (Commencement)

Trinity College

Commencement

at

Trinity College

HARTFORD, CONNECTICUT

June 19th and 20th, 1921

COMMENCEMENT SERMON

Sunday, June 19, 1921

Colonel Wm. Barclay Parsons

Manifestation of Natural Laws in Human Nature.

The moment and the place invite reflection. On this morning the sounds of strife are stilled. For a few hours the voices of men engaged in the struggle of life are hushed. In the calmness and repose of this campus we have drawn apart from the world. What subject then more fitting, on this Sunday morning, for reflection than nature herself and the relation of nature's laws to men.

From the harassing questions of the day—the war ended; but the reconstruction problem just begun; with man's, so far futile, efforts to solve it—let us turn our thoughts for a few moments to those peaceful, restful laws of the universe, unchanged, unchanging and unchangeable. In their magnitude and strength, they are full of support to him who studies them and as they are the only perfect things of which man has experience, comfort is added to strength.

Perhaps the experience of the ordinary man, or man in the street as he is often expressively described, is confined chiefly to the manifestation of nature's laws as exhibited in the ebb and flow of the tides, or the blowing and lulling of the winds. Possibly he has a vague notion that tidal action is somehow the result of solar and lunar attraction, but if he knows even that much of physical science, it is more than likely that the reason for the movement of the air is beyond his ken. When his mind leaves the earth and he thinks of our little satellite, the moon, revolving around the earth and both revolving around the sun, and the sun and other suns revolving around a common centre and each group of suns again revolving around some other common centre, he is so staggered at the magnitude of the forces involved that he dis-

misses any reasoning regarding the laws of such motion. Moreover, he says that these laws are for study only by scientific men and that they are no affair of his engaged as he is in the sole task of making money.

But what a mistake! The laws of nature that control the stars, that keep the planets in their orbits as they all go whirling through space, that govern the rise and fall of the tides, and make the winds blow, are the same laws that govern him in his contact with other men in every detail of his life. He may think that he is controlled by man-made statutes of nation or state, but he is wrong. The laws that govern him and his actions are the unwritten divine laws of nature. They are part of him and his existence as they are a part of the existence of the earth and of the moon.

The first great law of nature is gravity, which predicates that two bodies are mutually attracted in direct proportion to their mass and inversely as the square of the distance they are apart. If one body has twice the mass of the other, it has twice the attractive force. But its mere bigness gives it no exclusive dominance over the smaller one for the latter has its own attractive force. Each attracts the other according to its mass. The moon exerts a pull on the earth as the earth does upon the moon, so that the former revolves not about the centre of the earth, but they both revolve about a point lying between their centres. The result is a balance of effort. Men have a precisely similar effect on each other.

Great characters of masterful intellect seem to dominate a situation, others having no apparent effect on them. But there is no one so mean, no one so small, no one so weak who does not exercise some influence on his fellowmen, however great the latter. As with the celestial bodies where each one attracts every other in proportion to its mass, and where each tiny satellite, apparently inconsequential in respect to the millions of great suns that fill limitless space, nevertheless, has its due effect on the motion of all the other heavenly bodies, so each individual produces his effect on the course of human affairs in proportion to his mass or value. The effect may be small, but it is not negligible. It is a real quantity though the force may be exerted unconsciously, perhaps even unperceived.

In the universe, under the law of the conservation of energy, nothing is ever lost or destroyed, so no one effort of a single individual is ever lost without leaving behind it its effect. Marcus Aurelius stated this in terse and admirable language: "Nothing can come out of nothing any more than a thing can go back to nothing." In nature a dynamic force such as the growing force of trees and the energy expended

by the sun in a past geologic age may seem to have been lost, nevertheless, we know that they have not been lost but have been converted into a static force contained in coal awaiting liberation. So what man does is never lost. The effect may be immediate, or it may be delayed, but as surely as a man lives, his life and what he does with it has its bearing on other lives. We should remember that every act we commit, no matter how trifling, and every word we speak has some effect for good or evil, and what we do or say is done or said for all time. There is no man so great that he is not influenced by other men; there is no man so small that does influence other men.

Another immutable law is the law of impact—action and reaction are equal in amount but are opposed in direction. When pressure is directed against a wall, the reaction of the wall is equal to the action of the applied pressure but exerted in direction against that of the pressure. If the wall be stout enough, a balance of forces results and there is no motion. The operation of this law in the affairs of men is particularly apparent when a group attempt to force their views as a part of public policy. Such movements, no matter how praiseworthy are certain to provoke reaction on the part of others. If the force of the opposition be enough, then like the wall, it resists the effort. Sometimes the reaction is not sufficiently strong to balance the pressure and motion or progress ensues. That does not mean that reaction is non-existent, but only that it is not apparent at the moment. A projectile leaves a gun at a given velocity, the air at once reacts, but the force of the projectile overcomes the initial reaction and it continues on its path. But, since reaction is being constantly reapplied by each new film of air, gradually, the velocity is overcome until finally it ceases and the projectile falls to the ground.

Human resistance is not unlike the reaction of the air, frequently invisible, sometimes not cohesive, but always potent. There are some who, actuated by personal interest, or mistaken conception, or conscientious belief to the contrary, always supply a nullifying force of reaction. Of such, there will be recurring groups almost without limit. When one group has been overcome another will be ready to oppose, just as the succeeding films of air resist the flight of the projectile. No original impulse is enough to supply motion indefinitely. Unless the supporters are prepared to give, again and again, of their vitalizing energy, motion will cease. Sometimes by careful examination of attending circumstances, a path can be found where the effect of adverse opinion will be the least. The projectile again provides our illustration. In the last war the German ordnance experts believed that

if they could send projectiles to a greater height than had been attained, the rarefied upper atmosphere would offer less reaction and a greater flight would be possible. They succeeded in increasing the artillery range from thirty to ninety miles, but the energy of the single impulse was finally expended.

In nature cause and effect are not the simple matters that we sometimes picture them to be. Every body in nature is acted on by more than one force and the path of every motion is not that of a single force but the resultant of many forces. The moon is kept in place by a balance between the attraction of gravity and the centrifugal force due to rotation. We have spoken of the flight of the projectile as if it were controlled only by the reaction of the opposing air. Gravity, friction and a number of other forces are also at work. In life as in mechanics there is no one single force or law that absolutely dominates a situation. No effect can be attributed to a single cause. Every manifestation of public opinion is a composite or balance of many individual views so interwoven and so interlaced as to be incapable of separation, perhaps even of recognition. To attempt to achieve an end by a single stroke is as futile as to believe that any effect in nature is the result of a single cause. Nature must have a balance, and if left alone will of herself produce one. Even a disease will develop its own cure.

Movements in public policy are promoted by three classes: the wise man who endeavors to conform to natural law; the enthusiast who, carried away by his own ideas, launches his project, only to find to his surprise an opposing reaction equally strong as his action; or the selfish man who agitates for particular privileges for some special class. But all their schemes fail unless they are in accord with natural law and preserve due balance with the plans and views of other men. No matter by how great a number a movement be supported, or how intelligently directed, or how often revived by constantly reapplied new impulse, progress is made only when action is in accord with nature's laws, never when it is opposed.

Sometimes the contrary seems to be true, but it is because man is deceived by appearances, or time has not been sufficient to develop the situation. An engineer may build a high dam and an onlooker might say that the engineer had succeeded in stopping the flow of the stream because no water flows below the dam, and the reservoir behind it is so great that one deems it never can be filled. But the stream never ceases to flow into the newly made reservoir and little by little the latter is filled. Then the stream flows over the crest

of the dam to the sea unchecked as of yore. By means of the dam the engineer has constructed a power plant and converted a dormant force into an active force, but he has neither interfered with nor influenced the permanency of natural law.

With the law of action and reaction there is intimately associated the law of inertia and the laws which follow upon any arrest of motion. The first predicates that a body tends to remain in the condition that it is in—to continue in motion if it be in motion, at rest if it be at rest. A body at rest is like a man at rest, it is doing no work. Were all things at rest, there would be stagnation and death. Useful effort can be produced only by the application of the force of energy developing motion. But when motion having been set up is checked, that is, dynamic energy absorbed, heat is generated to an amount sufficient to have produced the motion of the body in question. A public movement, even if unworthy, can best be checked gradually, because then the developed heat can be dissipated slowly without injurious effect. If checked suddenly, the result may be disaster. We see this in national affairs, where the aims of ambitious rulers or lustful nations if permitted to progress awhile unchecked, and then suddenly arrested in the cause of justice, lead to the heat that produces war.

It is almost sacrilege to break the peace that exists beneath these trees under the open sky on this Sunday morning to mention war, but in nature we meet war on every hand. There is peace in nature only so long as her forces are in balance. If today the wind blows a gentle, pleasing breeze, it is because there is above us the normal weight of air. As the result of forces acting concurrently, this normal weight of air—pressure as it is called—may become disturbed and areas of high and low pressure result. If the difference in pressure between the high and the low be moderate, an equilibrium is restored by the flow of air from under the high to fill the void of the low and we are cognizant of it by nothing more than a stronger wind, but if the difference in pressure is excessive, the violent rush of air to restore the balance causes gales and cyclones. Nature must preserve a balance and if disturbed the restoration may be rude.

So with man, the child of nature. Where then can he find aid? Growing civilization has failed to eliminate war. In fact, the magnitude of war has kept pace, step by step, with the advance of civilization. War ever has been, and war, I fear, ever will be, and you young men in your time will face war as your forefathers did in their generations. But if war be inevitable, that does not mean that it cannot be often avoided, and to that end we should strain our efforts.

As wars are always between nations, it has been proposed to remove that opportunity for war by destroying national boundaries and organizing a single world confederation or perhaps a few confederations. But would not the difference in racial characteristics defeat the making of a confederation or wreck the confederation if accomplished? Would it be wise so to organize even if it were possible? Men thrive only under competition. That is equally true of groups or nations as of individuals. The abolishing of national lines with national spirit would be a calamity as it would kill the finest human ideal—patriotism. As alternative to war, it would be a worse calamity. War between nations can be prevented, not by weak, human expedients, but by following natural law and preserving a balance of human interests.

European statesmen for many years have mistaken a balance of interest as being a balance of power, that is, a balance maintained by equalizing opposing armed forces. Such a balance has never secured permanent peace nor peace for any great span of years. There is, however, an equilibrium of interest in which the powerful and weak can remain at peace; such equilibrium is obtainable through the bonds of fair commerce, international justice and good-will. This has been tried between the English speaking peoples for more than a century, and though strained at times has successfully resisted rupture. But this has been successful only as to external wars. Even among English speaking peoples there have been civil wars whenever internal balance has been so impaired as to force a readjustment through violent means. The best, perhaps the only, way to preserve the balance both within and without and avoid violent readjustments, is to extend justice to all men in our dealings with them, merely plain, simple, unadorned justice free from farcical fads and deceiving shams. Lincoln, who unflinchingly accepted war that there might be peace, voiced this thought when he said, "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right." When men reach this point in their development, then will war be no more.

Similar illustrations to those I have mentioned can be repeated as to each of the great physical laws. Enough has been said to show the close connection between the laws of the universe and the workings of man's nature and to corroborate the remark of a great philosopher that physics and psychology are closely allied. It has been said that human nature is the one thing in the personal experience of man that has not changed and gives no promise of change.

Environment, time, education, civilization and even religion produce no effect on human nature. Man may become less rude, may become what we are pleased to call civilized, but in their very nature men are today what they always have been. Read the earliest records of man in any part of the world and he will be seen to be actuated by the same motives that govern him today. If God created man in his own image, why should his nature be expected to change? And why should there not be seen in him a repercussion of the laws that govern the universe?

To know and recognize the right path through the complicated application and interference of the forces that are acting upon us and in us, there is needed not mere intelligence but directed intelligence. To supply this should be the first aim of our institutions of higher learning. The young men and young women from whose ranks are to come the leaders of succeeding generations, take the principles taught by these institutions and endeavor to put them into practice. Great responsibility rests on our colleges and on all who determine their policy.

The original ideal location for a college was one far removed from external influence where scholars might bury themselves in books and study undisturbed. But there is other learning than that to be had from books. There is need for libraries, museums and great collections, and there are the advantages that flow from contact with human beings and human throngs. These and the attractions of urban life conspire to give the city located university a great impulse, so that their total number of students reaches what, within the experience of the present generation of teachers, would not long since have been deemed impossible. But colleges are like the bodies in the universe, their existence, growth and very being are not the result of a single impulse, but the resultant of many complex impulses acting together. In colleges we must have the same balance that nature requires. Large universities in great cities would be no single solution of the problem in spite of all the advantages that such locations offer. There is needed and there will be needed the smaller institutions working parallel with them. Large universities like Columbia and the University of California with more than 30,000 students enrolled annually, fulfill one function of university obligation. There is another function different in character that only such colleges as Trinity can fill.

The demand of the day is for intensive specialization, and the making of highly developed experts. On all sides we hear the cry for men who know some one thing better than

any one else knows it. Desirable as such knowledge may be, it tends to make machines out of men—the kind we see in rows in factories, each one doing well some little part, no one doing a completed whole. We need the knowledge of the expert, but to preserve the balance we need also the instruction that will develop in young men and women their individualism and those broader, finer human feelings that lead to rich personalities. For these the world is hungry. The nervous strain in our great cities finds response in our great universities turning out thousands every year trained for the most part in some one specialty. Specialists are needed, but a world of scientific specialists would be the death of civilization.

Thank God there still remains and flourishes that which preserves the balance. Colleges like this, removed from ignoble strife, bring, in their tranquillity, people closer to nature. Here as from a height they can see more clearly and further and can realize that there exists something more enduring than the temporary and near success of the day. In such places repose of mind arises and strength to meet the future strain. Here one can learn the ideals of life. True ideals are the very life of a nation. When a nation ceases to have ideals for which its men and its women will lay down their all, then that nation will be lost.

In such an institution as Trinity one can study history and the story of human effort free from the surrounding influence of those who would twist truth and extract from history precedents shaped solely to justify selfish ends. Here can be found perhaps a truer perspective of what is best worth having in life. It is such study that develops in human nature the finer, nobler features and inculcates what sometimes seems lacking in the busy world, faith;—faith in uprightness, faith in justice, faith that there is something more worth striving for than mere temporal success. You young men who are about to graduate have had a precious opportunity.

Our great universities are necessary, but equally necessary in order to preserve the balance, are the smaller ones like Trinity. Guard, Mr. President your trust. Be jealous of your charge. You alumni, preserve, strengthen and upbuild this, your College, that will so soon enter upon its second century of usefulness and public service. And you, people of Hartford, take more and ever more pride in this institution which affects your material welfare more than you may realize, and whose influence reaches far afield for the benefit of all our people.

I said when I began that on this Sunday morning the jarring notes of mundane struggles are hushed. They are not really hushed, it only seems so, because they cannot penetrate the calm and repose of this spot. Though we hear them not, the sounds and the struggles whence they come are really close by and, as presently we go out, we will hear them in all their discords. I have pointed out that there rests on men as individuals an inescapable responsibility for all their acts; there rests a responsibility on our institutions of learning to inculcate truth, but does there not rest a particular burden of responsibility on you and me? We, who compose this audience, flatter ourselves that we average a little higher in point of intelligence than ordinary men. To us there have been given the advantages of education and station. With consequent more than the average power for influence there goes more than the average of responsibility, since each unit produces an effect in direct proportion to its mass. Therefore, as we go hence and the jarring sounds again greet our ears and we mix in the struggle and the turmoil, let us think of the great silent laws of nature that have ruled the universe for uncounted aeons, a manifestation of divine power, and realize that these same laws act and react in us and make each one of us a measurable factor for good or evil.

COMMENCEMENT ADDRESS

by

Magnus W. Alexander

of New York City.

Mr. President and Trustees of the College,
Gentlemen of the Faculty,
Recipients of Honorary Degrees,
Ladies and Gentlemen,
And Especially Young Men, Graduates of the Class of 1921:

Permit me to give a word of vital information out of the book of experience and to sound a note of warning.

It was the custom in ancient Athens to hold each year a festival at which all young men who had attained their eighteenth year were admitted to citizenship. There in the Temple of Aglaurus, in the presence of the Elders of the city and of many citizens, and with the gods of ancient Hellas as his witness, each of the young men took a solemn oath in these terms:

> "I will never disgrace these hallowed weapons or abandon my companions beside whom I am placed in battle, but will fight for both sacred and secular things with my fellows. I will not leave my country less, but greater and better by sea and by land. I will obey the rulers appointed and the established laws and whatsoever new laws the state may lawfully establish. And if anyone attempt to abolish the existing ordinances or disobey them, I will resist him and defend them individually and with the rest."
> (Translation from Pollux by Sir Richard Jebb).

You young men who are about to leave this College, have reached a period in life similar to that of the youth of Athens. Commencement is your time for taking the Athenian oath. This festival attended by your elders in learning, by the officers and trustees of the College, by some of the citizenry and by many of those dear to you, has very aptly been called "Commencement" for it is for you the beginning, the commencement of a broader period of activity.

Most of you leave these College walls to seek your fortunes in the world. You are indeed fortunate that you are entering the world of activity at such a time as the present, for this is a period of momentous and world-wide change. It is a time that has shaken some of the oldest nations to their very roots. We are now emerging from a great world war, the significance and effects of which we can not clearly see because of our proximity to it. Almost three years have elapsed since the termination of this war, but political and economic world conditions still appear chaotic. The present world-wide depression of industry is but one of the waves in the backwash of this war. No one can tell how long a period will yet elapse before conditions again approach a state of normality.

In this world of momentous and far-reaching change, you in common with the rest of the citizens of this country will have to take your part. It is a part that is all the more difficult because of the position of leadership which our young country has attained among civilized nations.

You will find that in national as well as in international activities, the economic elements dominate, for economics is nothing but the study of the relations of man and man in society. It is little more than the study of how men earn their bread and butter. Economic life today is highly organized; national boundaries and territorial demarkations do not limit it. It is like a delicate web encompassing all our activities. A single tension at any one point is immediately reflected in other parts, and a weakening in one place is followed by a weakening in other places.

Thus a strike of sheep shearers in Australia may mean not only a serious curtailment in the wool clip in Australia, but the enforced idleness of men and women in the woolen mills of New England and, in turn, may be reflected in higher prices of woolen wearing apparel in France, Italy, China and other countries to which we export woolen clothing. Similarly, the failure of the wheat crop in the United States or the serious curtailment of the cotton crop, due to the depredations of the boll weevil, may not only throw food or cotton manufacturing plants in other countries into idleness, but may result in a higher cost of living, in suffering and even in starvation for many. The strike of coal miners in Great Britain is resulting in the enforced reduction of manufacturing activities in Italian factories which are dependent upon British coal for their power generation.

These widely differing examples may suffice to illustrate the farspread international interrelation of economic movements.

Those of you who have studied economics in the classroom know, and those of you who will study economics in its practical workings will learn, that economic life is determined by certain laws. There is a law of supply and demand, a law of diminishing returns, and there are certain laws governing prices, wages and profits. Those laws are not man-made; they are the expression of the conclusions derived from the study of the operation of natural economic phenomena.

You will also find that in the economic sphere there is a continued assertion and demand for recognition, by law or otherwise, of certain rights. This battle for rights is nothing new in human development. Indeed, history is little more than a chronicle of the struggle for the recognition or abridgment of certain rights. The Magna Charta, which is a promise of King John of England to his people that their rights shall be the same as those that prevailed in the time of their fathers, is a case in point. So is the Bill of Rights promulgated in England in 1689. In the United States the first ten Amendments to our own Federal Constitution are sometimes referred to as our Bill of Rights. They recognize such rights as those of freedom of worship, freedom of speech and of the press and assembly, the right to bear arms, the right to trial by jury, and the right to freedom from search and seizure. These rights are essentially political in character.

We are now confronted loudly with demands for the recognition or limitation of what are asserted to be "the right to strike," "the right to organize," "the right to bargain collectively," "the right to a living wage," " the right to a job," "the right to a voice in the management of industry," and "the right collectively to bestow or withold patronage." These rights are essentially economic in character.

These economic rights differ from the political rights in one vital respect. Political rights refer to guarantees to the individual; so-called economic rights outlined herein refer largely to groups of individuals. The one is an individual right; the other a collective right. The former recognizes that what is the right of one individual is the right of every other individual; the other seeks to establish the rights of one group as against those of other groups.

The word "right" has always a certain appeal. It carries with it the idea of a square deal. The demand for recognition of a right suggests that the claimant's just dues had been denied. It must, however, be apparent that what may be right for an individual to do, may not always be right for a group to do in concert. An individual may quite properly quit his employment for such reasons as may appeal to him. A group of individuals acting collectively may not, however,

have the same right or, if they have, it may be essential in the public interest that the right be abridged in some way. An employee of the Water Department of Hartford has a right to terminate his employment at any time if thereby contractual relationships are not violated. The sudden termination of their employment by all of the employees of the Hartford Water Department in combination may, however, give rise to a situation in which the life and comfort of the community is imperilled to such a degree that the abridgment of the collective right to strike may not only be justifiable but essential in the public interest.

The question of these collective "rights" has come to the forefront as a major problem in our economic relationships. In 1916 the Adamson Act was enacted as a direct consequence of the threat of railway workers collectively to strike unless their demand for the basic 8-hour day was recognized, and involved in this demand was an appeal not for shorter work hours but for a larger remuneration. In essence, the Adamson Act is legislation in the field of wage adjustment and not in that of regulating work time.

In England we saw recently the threat of a strike by the combined miners, transport workers and railway men. Such a condition seriously threatened the welfare of the entire English nation. David Lloyd George in the House of Commons frankly recognized the danger of this threat and even pointed to the possible need of an appeal to arms in order to protect the community. The sober second thought of the other two trade unions involved, led them to draw apart from the miners' union and thus to avert a national calamity. By this result, however, the problem of "the right to strike" and its necessary limitations has not been settled and is certain to come to the front again in England, as it will sooner or later in the United States and in all important industrial countries.

Nearly all of these "economic rights" give rise to serious problems and often involve conflicting interests. Thus the demand of the trade unions of the United States for the recognition of the alleged right collectively to bestow and withhold patronage, with its recognition of the right to the secondary boycott, strikes at the very fundamentals of industrial liberty. A single individual may properly withhold his patronage from a dealer with whose methods or goods he is dissatisfied; a group may properly withdraw its patronage, but when a group, because it is organized, seeks to use its collective power of organization to force other parties not to trade with a person against whom the group may have a grievance, quite a different issue is involved.

These questions are but a few in the economic arena upon which a decision will have to be made. You as participants in our economic life and as citizens of our country will be called upon to help make a decision in some of these questions. In doing so it will be necessary for you to weigh matters impartially and carefully, for not only your own good but the good of the whole country may be affected by these decisions. You will, therefore, have to look at these matters from the broadest possible point of view, and you may even have to view them from international angle because of the international character of most economic problems and situations.

Finally it will be essential for you to consider carefully the consequences of any action that you may take in respect to important economic questions, in order that you may not travel a road or advocate others to travel a road which, in spite of your good intentions, may lead you and others to grief and perhaps even to disaster.

In any period, but especially in one of such tremendous readjustment as the present period, there are those who are quite ready to criticize the existing order, who are eager to rush forward into the unknown without any care for the history of human effort or a sane evaluation of the consequences of their suggested actions. They seldom have anything at stake, and in their haste to usher in the millennium they call everybody, more cautious than themselves, a reactionary, and with their attack upon him attack the whole economic system of the present time. Yet, if these critics knew history, they would realize that haste must be made slowly in order that it may bring enduring, beneficial results. They think in terms of hours where they should think in terms of decades; they lack the proper perspective.

The critics of the conditions of today do not take all this into account. They attack our government, the schools, the economic system, our industry—in fact anything and everything that moves too slowly for them. They forget that we can build solidly only on a foundation of healthy evolution—not of rash revolution. They confound progress with motion.

Economics, as previously stated, is the study of the relations of man to society in his effort to earn a living. The economic relationship is a fundamental relationship. Decisions on economic problems must, therefore, be approached with sanity and clarity of thought, with full understanding of underlying principles and of the consequences that may flow, from any action, and essentially with a clear recognition that the activities of the human race of today are the results of the experiences of untold centuries of civilization. Human

activities can not, therefore, be ruthlessly torn out of their historic and evolutionary setting and transplanted into an entirely new and as yet untried sphere with any justified hope that thereby wholesome and enduring progress may be made.

Progress is the natural law of human life. We move forward, sometimes slowly to be sure, but we move forward nevertheless. Nature's law is evolution and evolution is a slow process. There is too much at stake in civilization for it to be wrecked by hasty and unwise judgments and actions.

Translation of the

COMMENCEMENT ADDRESS

of His Excellency

VITTORIO ROLANDO RICCI

Ambassador to The United States

From His Majesty The King of Italy.

Wherever there is a University, there is a beacon of civilization, a forge of progress. Therefore, I am led with reverent spirit to visit your University. To those who are learning medicine, I recall with Cicero that men in nothing else, better emulate the gods, than in giving health to men. May I not remind students of law what a high social function Niccolo' Macchiavelli attributed to law when he stated that **laws make men good.** For the students of philosophy, I evoke Seneca's precept, which assigns to this study, the greatest practical moral effect—neither is philosophy without virtue, nor virtue without philosophy. For those who have devoted themselves to the arts which go to make life beautiful, it is sufficient to quote the Virgilian hemistich, "Vitam excoluere per artes," elevate life through the arts. The nobility of those who apply themselves to the study of science is defined by the words of a Pope, Clement XIV, who wrote that the scientist was the man of posterity.

Diogenes Laertius narrates that when the wise Taletes was asked whom he would consider happy, he replied "He who has both a learned mind and a sound body.

It is therefore, a precept of ancient wisdom that the greatest happiness or the least unhappiness that men may achieve, can be attained only by long and cherished study.

Having devoted forty years to the study of civil law, of finance, of political economy, and to the practical application of these subjects, I feel gratitude and admiration for those who teach, and esteem for those who learn. I have noticed that in our modern society, the category of the un-

cultured, or of those who possess a scanty or ill digested education, constitutes an element dangerous to order and morality, and frequently ambitious agitators, with ulterior motives, take the tone of reformers, and make to the people messianic promises of unrealizable eldorados.

Being in sociology a convinced evolutionist, I deplore the activity of such demagogues, which is not intelligently revolutionary, but stupidly subversive. I derive, therefore, a sincere pleasure, and intellectual joy, a moral satisfaction, whenever I have an occasion to find myself among teachers and pupils, who teach with enthusiasm and learn with eagerness. And it is for this reason that I seize the opportunity to pay a visit to your College. The Universities of Bologna, Padua, Pavia, Pisa, Rome and Naples, celebrated in history and still illustrious, where Italian thought flourishes through the efforts of excellent masters and numerous disciples, have in me a convinced interpreter of their sentiments of fraternity for you. As the representative of Italy, the land of unsurpassed artists and scientists, I bring to you to-day, most cordial greetings. Please accept them. May they be of good omen, as they are sincere and reverent. May your noble efforts, O Teachers, may your persistent labor, O Students, work together to give the world that peace for the accomplishment of which we, Italian statesmen, are endeavoring together with the men who direct the policies of this Republic, the greatest and most hospitable among the civilized nations of the modern world.

"How great is our ignorance," exclaimed one day Daniel Heinsio, and even to-day we comprehend how incomparably little it is that we know in comparison with the vast amount that we do not know. But humanity progresses, and science, in all its numerous branches, is the determining dinamic force of this progress. Giuseppe Mazzini, great reviver of Italian independence and unity, but ever greater as a philosopher and moralist, so great that the limpid light of his thought, after a century, still guides the way to a fair solution of the most difficult social questions, and international problems, taught that progress is accomplished by a law which no human power can break, step by step with the development, and the perpetual modification of the elements which manifest the activity of life.

Let us obey this law. Let us cooperate in its fulfillment, and we will have done our duty. Because in life, let me tell you, Students, there is only one real satisfaction, and that is accomplished duty; just as there is but one consolation: work, and one joy: beauty.

Salvete.